C M 175 462 [846] arms. It is true that all this work which the Indian women must perform is made more tolerable by the fact that they are very strong and robust. Proof of this robustness is what they do as soon as they give birth: going to the river or stream with their newborn child they go into the water and swim about and wash themselves thoroughly, and do not experience the least harm as a result. However, should the husband capture a woman from some Indian nation or from among the C M Spaniards, her life is spared so that she may serve his wife as a slave, [595] and him as a concubine—but he must be secretive in his relationships with the captured woman for the wives are extraordinarily jealous and will make things difficult for the husband should he make advances C M towards a Spanish woman. . . .

175 "Smallpox is a great scourge to these nations, and makes [164] terrible inroads into them because they have no doctors other than the old fakers, and if the latter do not cure the sick person, and they C M usually don't, then all will abandon him to his fate. When anyone dies, [764] those who happen to be present open up a grave for him on the very spot, bury him stretched full-length, stick a spear into the ground over his resting place and hang a Christian's or some other enemy's skull on the shaft's end; then they desert the place and never return to it while C M memory of it lasts. Not even a trace of religion has been found among [771] them, rather are they perfect athiests without the least knowledge about the afterlife or the immortality of the soul. They have a certain re- C M spect for their female witchdoctors, more out of fear of what they may 175 do to them than from any good they may hope to receive from them. 756 These witchdoctors try to make the others believe that they hold in their hands the power to heal or to make sick, and these are the ones who resist the Gospel most vigorously, using their influence to keep their followers from receiving Holy Baptism or allowing their children to receive it, and persuading them that baptism will kill them. To this end, to bolster their arguments, they take advantage of what happens in any mission post when the missionaries only baptize those who are about to die, and as the Indians then usually see such a person die, the noxious error becomes more firmly rooted in their untutored minds." "Descripción del Chaco" [Chorographic Description of the Chaco] page 82.

C M 114 This account by the Missionary Fathers is confirmed by what has been observed by travelers who have visited these same Indians in more modern times, even in the present day. [579]

756 "As in all the tribes of this America, there are among our Mataguayos certain doctors or wizards, whom they call "yegu." They are feared and respected. Those who wish to enter this profession go off into the uninhabited areas for a few days, fast rigorously and run about continuously day and night. Their manner of effecting a cure is to lean their whole bodies right over the sick person, who is lying on the ground, place both hands in the form of a tube over the affected and painful parts and then blow with all their might emitting at the same time a series of hoarse bellows. They persevere in this treatment for hours on end and even all night long. By way of payment they are given anything they ask for to the point that the invalid may be left naked, but if the sick person should not recover, his relatives will insist that everything be returned. When an epidemic of some sort appears in the village or in the surrounding villages, all the yegus come together, sit down a short distance away from the group of huts and with their faces turned toward them burst forth into a melancholy song accompanied by the sound of some small gourds filled with stones which they shake at the same time. They think that this will frighten the pestilence away or prevent its entering."

164 "A common malady among the Mataguayos is mange, and the disease which ravages them most is pleurisy. As soon as they become ill they shave their heads and call the yegu. When an invalid starts 763 to die he is taken to the place where he is to be buried and there, in 764 order to have him avoid the anguish of his last moments, he is choked to death. The body, not extended but half raised, is placed in a rather shallow hole which, after being covered with branches and grass, has earth thrown on it."

768 "On returning from the funeral all the equipment which belonged to the deceased is broken up; his hut is dismantled and taken to a new spot [596] or at the very least the door through which he [764] passed on being carried out to his grave is covered over. Each village has its own common burial ground which is always close at hand."

765 "The deceased's relatives gather around the grave on the night following the burial, and perform the funeral rites with lugubrious clamorings and drumming on their pimpines. For some time they abstain from eating fish and other meats.

774 "They have a vague notion of the soul which they call Neuseh of which they believe that it outlives the body and transmigrates into

000 of small stones contained in a hollow gourd which they hold in their hands and rattle to beat time."

•764 "They bury their dead very close to the surface, being satisfied to dig a shallow pit into which they place the corpse half sitting up, with a few small branches beneath and on top of him and a little earth. Because of this it often comes about that jaguars, who can easily dig up these careless graves, get a taste for human flesh and become man-eaters. Sometimes the Indians put a little pot of water in the grave for the deceased's benefit. They also commonly burn a few things which he had used, and also his hut. The relatives of the deceased have to go to his burial place and lament over it, accompanying their cries with the pimpin. These wailings, according to the locality, are repeated for some days. They have also other [177] customs which they have picked up from the Tobas, to whom they are related and with whom they are friendly."

181 "It can be seen, then, that the Mataco tribe is at present a very
648 miserable one. Their way of living and their customs, furthermore, and the circumstances of our times together with the region in which they live do not point to a particularly happy future. It certainly cannot be said that the Matacos who live in Bolivian territory are declared enemies of the [607] whites or Christians, rather is it true that they sometimes work for them and say that they are friends of the whites and wish to be treated as such, in spite of the fact that this friendship seems feigned, a cloak under which they can the better steal and conceal themselves. They rustle the Christians' cattle which they exchange with the Tobas for horses, and these in turn they trade off to the Christians for other things they need, saying that they have captured these animals from their enemies."

181 "Across from the Mission of San Francisco de Pilcomayo and
787 on the banks of the river (the Pilcomayo River--Translator) are the ruins of the Mission of San Antonio, made up of Matacos brought together in 1863 and which, after having been in Bella Esperanza for two or three years were transferred to this place, where they stayed, in quite sizeable numbers, until 1879, in which year they escaped, although groups of them had fled and returned more than once before. While they remained at the Mission little or nothing could be accomplished with them in any way—they would not even consent to allowing their little children to be baptized when at the point of death. The

Chiriguanos SF10

C 76C

The bodies of those who have been executed for repeated murder are flung out on the ground or else burned.

Some Indians, among them the Chirionoses (1) who live on

1. Tribes of the Chiriguano type. (Ed.)

the Bolivian or Brazilian frontiers, bury their dead in the trunks of trees. To this end they go into the thickest parts of the forest, choose out a yuchan tree, which has a bottle shaped trunk and is as soft as cork, fell it and place the corpse inside it, covering it over well to keep the crows from getting at it. When the Fort Sarmiento road was opened up a short time ago one of these burial trees was found, quite by chance.

M 76H

The Matacos make a practice of burying their dead under ground, although some tribes, those towards the east who live close to the Tobas, burn them. This practice, one would suppose, is one which they have in common with the Tobas.

It is to be supposed that the beliefs held by the Matacos in this matter of interment are also held by the other wild Indians with whom they are continually in fighting contact, either as allies or as enemies, and with whom they share the same spirit cult.

M 76I

Now the Matacos, as has been said, believe that the soul of the dead has no rest until the body has been buried within tribal territory. I have no reason to believe that an exception is made for those who die in battle. They believe also that the soul, which they call "hesék" (they give the name of "tzan" to the body, and "hot" to a corpse) does not descend into the earth to be with its companions until the body has decomposed, either by rot or by fire. They say that until this happens the soul wanders about around the family hut, sometimes becoming visible and complaining about its lot.

M [52]

This business of the appearance of souls (or ghosts) and their cries of lamentation is the subject of a great deal of foolish old wives' tales among them, almost to the point of their not talking about anything else, and I would wager that it is the cause of as much fright among them as it is amongst us.

[207] It follows that even when an individual has died outside his territory, his relatives and the members of his village will go and bring the corpse back to home ground for burial. But since transporting a corpse would be a very difficult matter for people who customarily get about on foot and who often have to travel hundreds of kilometers, they wait for such time to pass as will allow the corpse to lose its flesh, and then all they need to transport are the bones. This practice is in no way detrimental to the deceased for his soul cannot go under ground in any event until decomposition is finished. M 764

When death strikes, if it should be morning, then that very afternoon, and if it should be evening, then the very next morning, the corpse is placed in a grave. This grave is not filled in but is covered with branches so that the body may not supply a meal for jaguars, dogs or carrion eating birds. Once decomposition is over the remains are either burned, as has been said, or the grave is completely filled in and covered.

When a person dies far away from home, his body is wrapped in a net, in a squatting position, and then placed in a tree and covered so as to protect it from the above mentioned dangers; about a year later, or before if opportunity offers (but always when the bones are left) the relatives of the deceased return to pick up his remains and take them back to his hut where they are given the longed for burial. M 766

But wherever they may place the corpse they always put a pot full of water beside it. The reason for this is that just as soon as the individual dies the other departed ones gather round for a visit; and both they and he also might possibly become thirsty, and that is why he is given the wherewithal to slake their thirst. Anyone who knows the value which is placed on water in this region will understand why it seems important to the Indians to place some of this element at the disposal of the deceased, and will also be able to deduce that a bond of hospitality and fraternal feeling exists which continues even beyond the grave. Furthermore, our own pagan ancestors believed and practiced similar rites. M 764

As the Chaco Indians are poor and go about naked they can not take advantage of the occasion of the death of their loved ones to show themselves off in expensive black clothing, as the whites M C 765

"moon" (i-que-lacq). In this they agree with the languages of all nations, a thing which is still preserved amongst us in poetic usage, while the common language of prose has undergone such changes with the passage of time that the words no longer appear to have their primitive material significance of sun and moon. M 805

Either by analogy from "moon" to "a light" or vice versa, the fact is that the word for both "moon" and "a light" is the same. ●M

This is not true of the word for "fire," for to this element special properties are attributed as the Chiriguanos condemn the bodies of those who die in the odor, or rather, taste, of evil, to be burned; and the Tobas and Matacos burn all bodies. This practice among the two latter nations is to be explained by their desire to hasten as much as possible the final condition which will benefit the deceased, that is, that as soon as the fleshy parts are consumed the soul will be able to descend into the earth and be among its companions. C 764 ●

[213] Despite the fact that they are innocent of matches and sulfur, not to mention steel for striking fire, since they have no flint, they can produce fire at will. I have already described the manner in which they do this, by twirling one stick rapidly upon another which is lying on the ground until the sawdust which results -- which looks like finely powdered roasted coffee grounds -- begins to glow. Then they heap a kind of highly combustible wood onto it, blow it until a flame appears and from this they can make as large a fire as they wish. One of the two sticks which they use is from the chilca bush, which is aromatic, resinous and porous and is found in abundance throughout the Argentine Republic. M 372

It is customary to say that each Indian does everything for himself, and that this is the cause for his slowness and backwardness. But this is not so. They may be wanderers, but they do not for this reason refrain from a certain distribution of labor. There are amongst them weapon makers, canoe builders, net makers, weavers, etc., who sell their manufactured goods to their companions and receive others in exchange for them. They have, then, their guilds of arts and skills, but in an embryonic stage, of course. They also have particular terms to express themselves in this field, which in Mataco are formed from the word which indicates an object plus a particle indicative of function. Of these particles <u>)hi</u> M 463 M 192 463

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba SI12

M 776 821 in drought, in eclipses, etc. Thunder and lightning, for instance, are caused by the demons called *aittáh tavakái pählai* (the »thunder demons»), which pass in great numbers through the air or above the clouds. Eclipses of the moon, on the other hand, are attributed to a demon called *aittáh hayáh* which is supposed to prey upon the moon. The Mataco try to frighten away both the thunder-demons and the demon eclipsing the moon by shouting loudly and making a noise, and by beating drums.

M 775 774 The same may be said of the nature of the *aittáh* and the *nahút* as has been said of the *möhsek* of the Choroti. It seems to me probable that they are in their origin nothing but spirits of the dead or disembodied human souls. From this point of view, I believe, Pelleschi is right when he says that the religion of the Mataco can be characterized as essentially a worship of souls. But there are disembodied souls of different kinds. The Mataco-word for »soul» is *kasïtah*. It is the soul that detaches itself from the body, temporarily during dreams, permanently in death. As a death-spirit the *kasïtah* is generally the object of fear. Of these death-spirits some, which are particularly evil-minded, become *nahút* or personifications of mortal diseases, whereas others have become personifications of curable illnesses and lesser evils. It is a well known fact that the spirits of certain persons — especially of sorcerers and persons who have died a violent death — are greatly feared, and just such spirits are likely to M turn into that particular kind of demon whom the Mataco call *nahút*. The ●[764] fact that graves are regarded as the dwelling-places of these demons confirms the conclusion that the *nahút* are in their nature nothing but disembodied human souls.

T 776 As to the *T o b a s*, I have already mentioned that they call the spirits *peyák*. Like the Mataco, the Tobas fancy that these spirits appear in the shape of small boys (*nätolik*), and in daily life, when speaking of these beings, they more often use the word *nätolik* than the word *peyák*. Although the spirits in the main have human form, they at the same time resemble birds, and more particularly ostriches. At any rate the Tobas informed me that »the *peyák* have wings, large like those of the ostrich» — an idea quite natural to a people who even identify living men with ostriches. Still they are mostly invisible to the human eye; only the medicine-men who are endowed with a special clear-sightedness can see them and enter into communication with them. The whole world swarms with these mysterious beings, who are regarded as the causes of all evils that befall man. Everything that has been stated on this

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7
Toba 6/12
Choroti 6K 6

the death-spirit from rising from the grave. The Tobas believe that if shortly after the burial the body is exhumed, the spirit will come out and may transform himself into a tiger which will kill the people. But the latter may sometimes happen even without any particular profanation of the burial-place.

The customs here described with particular reference to the Tobas are typical of the burial customs of the Pilcomayo tribes in general. Thus the Choroti and the Mataco as a rule bury the corpse in a seated or reclining posture as do the Tobas. There are however exceptions to this rule, and at least in one case which came under my notice the dead Choroti man had been buried in a lying posture. At each end of the grave had been placed a clay pot, partly filled with water. The idea underlying this arrangement was not quite clear. Since among the Indians supernatural power is frequently ascribed to clay pots, it is probable that they had been placed on the tomb for some superstitious reasons, perhaps with a view to keeping off the death-demon. I may add that among the Chaco Indians offerings of food and drink, or other kinds of offering, are not generally made to the spirits of the departed. Certain traces of food and drink offerings have been found among the Mataco, but on the whole we may say that the cult of the dead, which plays such an important part in the religion of most South American Indians, is unknown to the natives of the Gran Chaco. When I asked the Choroti whether they would not offer food and drink to the spirit of an Indian who had recently been buried, they laughed and answered: »He is dead, he wants no food». Still of course neither the Choroti nor other Chaco Indians have wholly divested their minds of the primitive idea that in the after-life the soul has to a certain extent the same wants and appetites as in this earthly life.

As a rule the place where a person has been buried is not, among the Choroti and the Mataco, marked by any tomb or heap of earth thrown up over the grave. Some tribes, however, at any rate the Choroti, are in the habit of constructing, over the place, a primitive kind of hut, consisting of a roof of twigs and grass resting upon four poles. The hut is said to be »the habitation of the *móhsel*». Chiefs and old family fathers are particularly honoured in this way after death.

The customs practised immediately after a death are in their main features the same in all Chaco tribes. The Choroti, as soon as the sick Indian has drawn his last breath, start to make a tremendous noise with all sorts of rattles and by shouting and wailing. The medicine-men

2: Karsten E-5 (1911-1913)1932 SI7 Mataco SI7

Choroti SK6

M C 764 M [535]

chant the whole night, beating drums and shaking rattles, while the women from time to time utter their peculiar dirge. Similarly among the Tobas drums and rattles are at work for several nights after the death takes place. Among the Mataco dancing forms part of the death-feast, the ceremonial dance *Katináh* being performed every night for a long time. The men taking part in this ceremony have their face blackened with charcoal as a »sign of sorrow», but in reality as a protection against the death-demon. As a rule the Indians would not admit that they feared the departed soul. On the contrary, the Mataco told me that when the medicine-man beats his drum in the evening, he at the same time says to the departed soul in an insinuating voice: »May you stay here, may you not leave us!» The Choroti again, in speaking of the deceased use the stereotyped phrase: *náhsah* (= *eis sáhe*), *i. e.* »he is good», although at the same time their whole behaviour clearly shows that they stand in fear of him.

M 764 273

The drinking of some intoxicating liquor also forms an important part of a death-feast, and it is considered necessary that the men taking part in the drinking-bout should get more or less intoxicated. The strong algaroba beer is most appreciated, but at those times of the year when there is no algaroba the Indians have to be content with beer brewed of tusca or chañar. Only in exceptional cases do the Chaco Indians drink maize beer at their feasts. The drinking of intoxicating liquors on these occasions has a ceremonial character and is believed to fill those taking part in it with power of resistance against the disease and death-demon.

M C 783 768

The way in which the Tobas purify the village after a death is typical of the Chaco Indians. Among all Pilcomayo tribes purification is chiefly carried out by means of fire brands which are waved about in all directions in the evening of the day on which the death takes place. Similarly the destruction of the property of the deceased, the burning of his clothes and his other belongings, the destruction of the gourds from which he has eaten and drunk and, in general, of all things with which he has been in contact, are customary among the Choroti, the Mataco, and the Ashluslay. The taboo of death is attached to them and they can no longer be used. The whole house of course particularly falls under the death taboo and is therefore always burned. But the Mataco and the Choroti are generally not content with burning the hut where the deceased lived and where he died, but as a rule destroy the whole village, considering it polluted to such extent by the contagion of death that the

755 ing to the disease while an old woman, who was a magician, sang and blew on the patient. The others were talking among themselves without paying any attention to what was happening. After a pause, during which everybody drank some of the wine required by the disease, a singing man started to run around the patient, his body bent forward and his arms dangling. The chief medicine-man spoke once more with disease while the medicine-woman continued blowing on the patient and another medicine-man placed around the head of the patient front pages of illustrated papers and popular novels. The man who was running stopped and the chief medicine-man started talking with the others. Everybody sat down and drank some water, then two women began to walk rapidly around the others while they sang. One of them stopped and after a short while the other [335] one stopped too. Then all who were present started dancing. The dance was interrupted only by the coughing of the patient who seemed to be growing weaker and weaker. She actually died during the ceremony. Immediately after her [764] death the dance stopped. The old women ran about singing and shaking their rattles. Two men laid the dead woman on her right side and folded her legs and arms. They wrapped her in the pieces of cloth on which she had been lying and she was taken to her home. The medicine-men undressed quietly while the women of the family uttered lamentations.

c) *General Expulsion of Disease*

755 292 The ceremony for general expulsion of disease took place early in the morning in the open air, far from all houses. It was performed by all the medicine-men of the village stand- [534] ing in a row. All were holding in their hands a rattle-gourd and a bone whistle. Some were provided with strips of cloth to which were attached rattles; the strips were worn across the chest or hung at the elbow. Others wore ceremonial shirts, some wore shirts made of *caraguatá* fiber and one

3: Metraux E-5 (1933) 1939 SI7 Mataco SI7

that all movement is impossible except to stamp, the spiral begins to unfold itself, first very slowly, then more and more quickly. The dancers are sometimes many. The circle divides into two files which develop simultaneously on both sides of the enclosure. 535

5. The young men form a file from the center of the dance enclosure to the outer border. Each dancer puts his hand on the shoulder of one neighbor and his other hand on the hip of his other neighbor. The file starts slowly to move; the man in the center whirls himself in a circle and the others follow the movement. The movement is faster toward the outer ends of the file and is accompanied by songs. Sometimes the singing stops but the movement goes on, then the singing starts again.

From time to time the dance is interrupted by a young man following a girl. After they have been running through the dancing place of the village they ordinarily sleep together and on the following day appear with their faces painted red. 832 302 836

According to my informant the dancing songs have no meaning, being mere rhythmic utterances. 533

XIX. Mourning Rites

A man is buried in the bush in a grave about six feet deep immediately after dying. The dead are buried reclining on their right sides with their faces toward their fields. If they were placed in any other position they could not find the way to their houses and they would become lost. No food is given to the dead except a calabash half filled with water. The soul drinks this water to quench his thirst during his journey to the underworld. All the personal belongings of the deceased are burned and their souls come out to join the soul of their owner. His animals are not killed, but when they die their souls join that of their master. 764

Immediately after death all grown up members of the deceased, even very remote relatives, begin to weep, ac-

3: Metraux E-5 (1933) 1939 SI7 Mataco SI7

companying themselves on rattles and drums. These laments last for about one hour after death, then begin again when the corpse is carried away to be buried and finally when they come back from the burial. But on the following day only very near relatives parents, grandparents, aunts or uncles, go on weeping. Those who were already mourning for someone else weep louder than the others because they mourn for two.

The laments take place at sunrise and at sunset as well as in the middle of the afternoon. During the first days of mourning the near relatives of the deceased go to his home to mourn. There they run and dance, going continually from one place to another and shaking their rattles with both hands. They accompany the dance with lamentations. With the exception of the wife of the deceased, women always mourn in this way, shaking rattles, dancing and lamentations. Mourning women must not appear bareheaded or with a naked face for they ought not to be seen. People sing and play on rattles during the mourning period in order that the dead person may readily be forgotten. The laments which last two or three hours every day are supposed to help the living forget the dead. After six months, more or less, they weep only at dawn and even then very rarely. The relatives of the dead person must cut off their hair in order not to displease the dead who would attack their heads and make them bald. The wife, at the death of her husband, observes mourning for two years. She shuts herself up in a special little hut often adjoining the hut of her married son, or daughter if she has no son.

The house of the deceased is pulled down and a new one built about 10 yards away. If this were not done the dead man would come back within fourteen days after death, attracted by memories of his previous life. The materials of the old house are used in the construction of the new one.

A widow may leave her home to satisfy her wants only at night. If she goes out during the day the dead man gets

Funeral Rites

763 If the eyes of a dying person become fixed in a stare, his soul cannot escape and his agony is prolonged. That is why the Matacos cover the faces of the dying with a piece of cloth and knot it about the throat. This cloth often contributes to accelerate the end by asphyxiating them. Their rush to bury the dead is so great that it sometimes results in the interment of persons who are still alive.

● 764 The widow, her head shaved, is isolated in a corner of the hut, separated from the rest of the room by a curtain, or else she is placed in a small annex attached to the hut.

[762] Immediately after the death of a young man who had committed suicide in the village of San Patricio, his mother crouched on the earth, placed the dead boy's head on her knees and began to grieve for him, saying repeatedly the word "yos," "yos" (my son, my son). The father beat a drum, day and night in accompaniment of a dirge in which the expression "yos," "yos," was much in evidence. A group of women, under the direction of the mother who was shaking a rattle [18] executed a dance which consisted of little jumpy steps near the place where the corpse had been placed before the burial.

587] A widower or a widow may marry again two or three months after their spouse's demise. The women excuse themselves by saying: "I had to eat, I need someone who will clothe me."

Burial up in a tree, as described by Enrique Palavecino, used at one time to be very common in the middle region of the Bemejo.

Belief in the Reality of Dreams

787 842 The missionary Barbrooke Grubb has given numerous examples of the belief of the Lengua Indians in the reality of dreams. I have myself collected a good many examples of this belief among the Tobas and Pilagas. Here is an anecdote which illustrates this attitude among the Matacos. A girl from the village of San Patricio woke up weeping one beautiful morning. When asked about the cause of her sorrow, she answered that she had dreamed that she had had sexual relations with a young man and was afraid of becoming pregnant... (Footnote: Sent from the Smithsonian Institute of Washington by the author, a corresponding member. Translated from the French by Dr. Fernando Márquez Miranda, also a member).

6:Métraux E-5 (no date) 1943 SI7 Mataco SI7

159
762

together with his people but, after some difficulties with his young wife, took poison and died.

Ninth case. Martin, a 15 year old boy, was the kitchen boy of the mission and had always been a cheerful and willing worker. One day he told the missionary that he was married. From that time on, he looked troubled and became restless. Later the missionary was told that Martin did not like the girl with whom he lived but that the girl, who had a forceful character, would not permit him to leave her. Finally, depressed and broken, Martin told the missionary about his unhappy situation. He was advised to separate from his wife and determined to do so. Despite this resolution, he remained with her; to excuse himself he explained that every time he wanted to tell her to go away, "he would become weak all over and could say nothing". His own words were, "Then I go all weak and sleep with her".

The quarreling continued and things went from bad to worse. About this time Martin and his brother killed a cow that belonged to a white settler. The missionary, of course, learned about the theft. Knowing that the missionary would be angry, Martin left the kitchen and refused to return. In a state of utter dejection, he took poison but was saved by the missionary.

Two or three days later, during a quarrel over some meat, his elder brother struck him in the face. Angry and humiliated by the blow, the boy went to the forest and secretly ate sachasandia. In the evening he returned to the missionary who only noticed that one of his eyes was swollen and badly bruised. He was more depressed than ever and sighed on and on. Finally he took the missionary's hand, said goodby and, with another sigh, went home. When the missionary was called to his bedside, it was too late. He died the same night.

Martin had re-married a few days before his death. His new wife was a nice girl of about 14 years. She discovered his condition early in the night and tried to persuade his father to fetch the missionary. The old man slept on and paid no attention. When it was already too late, the boy's mother asked for help, but the father remained indifferent throughout. The moment the boy was dead, his mother squatted down, laid his head on her knees and started the death wailing, "My son, my son, my son...". The other women joined in the lament. The next day the father beat his drum without stopping.

[764]

Tenth case. This attempt at suicide was made by an old woman of some 50 years, who had grown children and grandchildren. One of her sons was Martin, whose death was described above.

One afternoon, when she had mourned for her son for many days, she took poison. Evidently she was very tired and depressed. Her